

last enumerated may be classed as accidental visitors that apparently wandered from the regular migration routes.

The Act of Congress creating the Bear River Migratory Bird Refuge provides that 60 per cent of the area so embraced must always be an inviolate sanctuary upon which no hunting shall be permitted. Hunting may, however, be permitted upon the remaining 40 per cent of the Refuge by order of the Secretary of Agriculture.

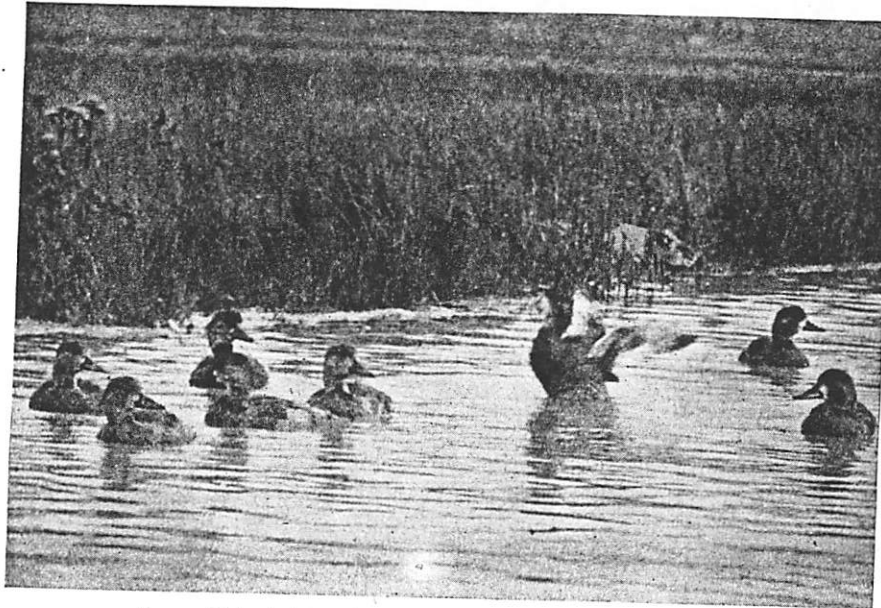


FIGURE 54-A—A brood of ducks nested on the Bear River Marshes.

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## CHAPTER XI HISTORY

### ABORIGINES AND EARLY EXPLORATIONS

**The earliest inhabitants.** This part of the chapter will sketch the aboriginal history of the first residents of Utah, people who occupied the state for approximately 250 times as long as the white man has and who were here when the latter first came.

Anthropologists agree that some twenty thousand years ago when the last ice cap covered much of North America, immigrants were crossing Bering Strait to enter a continent never before seen by human beings. They were a "mongoloid" people who were first cousins to the Asiatics and ancestors of the modern Indians. At this time Lake Bonneville existed in the place of Great Salt Lake, when camels, sloths, mastadons, and other now extinct species roamed the country. Anthropologists are also agreed that until the Norsemen settled Greenland and the Europeans colonized America after Columbus' voyages, no white man ever set foot in the New World. Slowly the first Americans pushed southward, and eventually they populated the entire New World from Alaska to Tierra del Fuego.

The earliest Indians left scant remains. "Gypsum Cave," near Las Vegas, Nevada, has yielded dart shafts and points, chipped flint knives, and a few other artifacts twelve to fifteen thousands years old. Near Folsom, New Mexico, expertly chipped flint dart points were found with the remains of thirty slaughtered bison of an extinct species. A "Folsom" point has been found in Colorado near the Utah border. Undoubtedly, the "Gypsum Cave" and "Folsom" people also inhabited Utah. They were very primitive and the difficulties of procuring food restricted their numbers to small bands. They gathered wild seeds, berries, and roots, and hunted game by means of a short spear hurled with the aid of an atlatl or throwing stick, a device about two feet long which served to lengthen the throwing arm. (The bow was not yet known.) Social life was built around the family unit. Religion was restricted to the wielding of occult powers by the medicine man.

When Lake Bonneville began to subside, Indians in a similar stage of culture moved into caves left along the high lake shores, such remains having been found on Promontory Point and on the southern shore near the Old Black Rock resort. For nearly twenty thousand years, the Indian customs changed but little. But about 3,000 B. C. a new food that was to have a profound effect upon the Indians of Utah was discovered by the tribes in Central America. A wild grass, now called teocintli, was domesticated or brought under cultivation and eventually developed into maize, or as we call it, corn. Beans and squash were quickly added. This triumvirate of plants gradually spread or "diffused" from tribe to tribe (there was little actual migration) and had revolutionary effects upon those who adopted it.

**The Basket Makers.** About 2,000 B. C. the Indians occupying the valley of the San Juan River, much of which is in San Juan County, Utah, began to abandon their nomadic, hunting life for farming. Their remains are found today in many caves, one of the finest being Cave Lakes Canyon,

near Kanab, Utah. Their expertness in making basket has merited them the name Basket Maker, although the chief significance of this term lies in their failure to make pottery which was very characteristic of later peoples.

The Basket Makers were not intensive horticulturalists but spent much time on the chase. During a brief season they grew maize, then stored their harvest in caves and, armed with atlatls, took to the hunt. Slab-lined cists or bins about six feet in diameter and several feet deep were used both as storage pits and as graves. Among the mortuary offerings in the graves are excellent specimens of Basket Maker implements, including atlatls, darts, large, firm basketry bowls and trays, beautifully decorated cloth woven of Indian hemp, yucca and cedar bark, skillfully made sandals, and tiny dolls or figurines of clay. The body of the deceased was flexed and wrapped in blankets woven of strips of furs. Often entire bodies have been preserved, flesh and hair having endured from three to four thousand years. These are, however, natural "mummies," which simply desiccated in the dry climate but were not embalmed in any manner. The Basket Makers were a long headed people who stood about five feet four inches tall.

Toward the end of their occupation of the San Juan Valley, the Basket Makers became more settled. They enlarged their storage cists to 15 or 20 feet in diameter, roofed them over with a cone of poles covered with adobe, and developed them into houses. This bespeaks a greater dependence upon horticulture. Beans, moreover, were added to their menu. Some think that pottery in the Southwest was invented at this time, for bits of unbaked mud, which bear impressions of baskets, have been unearthed in Basket Maker sites. It is thought that baskets were first coated with clay, then accidentally burned, which showed that the clay would stand alone, and that finally vessels of baked clay, true pottery, were developed. Others believe that the knowledge of making pottery, like maize-growing, diffused from Central America where it was known two thousands years earlier. There is, at present, no positive proof of either view. But we do know that true, although crude, pottery was made by the Basket Makers toward the end of their period.

A common Basket Maker custom was to decorate the cave walls with pictographs (painted) and petroglyphs (chipped or carved pictures). This has been the habit of many tribes of Indians. All are popularly lumped together under the term "hieroglyphs." To call them this, however, is a mistake, for hieroglyph implies writing, which none of these were. Some were pictorial records, some magical signs and medicine men's marks, some deities and guardian spirits, and many were symbols, the meanings of which we shall never know. No symbols were of the alphabet nor even of the more primitive forms of writing, known to the Egyptians, Babylonians, Chinese, Aztecs or Mayas.

**The Pueblo Indians.** At or a little before the time of Christ a new Indian group came into the Southwest. We call them Pueblo (Spanish for "village") because they soon learned to build small villages of masonry houses. They were a little shorter than the Basket Makers and had round heads which were flattened occipitally by pressure of the cradle board during infancy. Their mixing with the Basket Makers seems to have been peaceable, for their early cemeteries contain Pueblo and Basket Maker skeletons in equal numbers. Eventually, however, the latter disappeared very likely having been absorbed into the greater number of Pueblo people. The origin of the Pueblo

Indians is not yet known. They were comparatively primitive and simply adopted Basket Maker customs, adding very little that was novel.

By this time, however, squash had "diffused" from Central America enlarging the food list and binding the people more closely to the soil. Native American cotton also came to them from the same source, stimulating advances in weaving. The bow and arrow which now replaced the atlatl may have been introduced by the Pueblo Indians.

On the whole, however, Pueblo development continued from the point where the Basket Maker had left off. Village sites were chosen with reference to arable land. Houses were built on mesas in valleys and often in caves over the debris of the older Basket Maker storage cists and "pit-lodges." Horticulture became the major occupation and often extensive irrigation works were under-



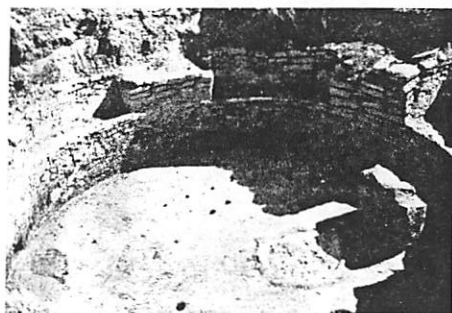
FIGURE 55—Pueblo cliff houses, Cottonwood Canyon, near Kanab.

taken. Soil was tilled with "digging sticks" about three feet long with widened ends which were often tipped with mountain sheep horn. Even their basic religious concepts sprang from their farming. They prayed and danced for rain and crop fertility, made offerings to the gods of earth and sky, and had a ceremonial calendar based on observations of the celestial bodies so that planting and harvest rituals might come at the proper times.

Architecture was conspicuously improved. Instead of merely roofing a circular hole with a cone of poles, they made the pits more square and shallow and the walls more vertical. Within another few hundred years, roughly between 300 and 800 A. D., they replaced the wattle-and-mud walls with horizontally laid sandstone blocks, eliminated entirely the sunken floor, roofed the dwellings with horizontal poles and adobe, grouped their rooms in clusters of from two to thirty, and thus created the Pueblo style of architecture which is used to this day among their descendants in Arizona and New Mexico and is copied by many white men. The original Basket Maker circular pit-lodge,



however, lingered on as the ceremonial room or "kiva," one or more of which is found at every Pueblo village. Like its prototype, the kiva is circular and underground, but the pit is lined with masonry. It usually has certain characteristic features: a ventilating shaft which runs out from the floor and turns vertically to the ground surface; a small partition or air "deflector" between it and the central fire place; a small hole in the floor near the fire place, the "sipapu" or entrance to the underworld where many gods dwell; a smoke hole in the center of the roof which also served as door. Kivas were used for ceremonial dancing and other ritualistic observances and as a men's club house and bachelors' dormitory.



Courtesy University of Utah.

FIGURE 56—Kiva or underground, ceremonial room near Blanding, San Juan County. On the extreme right is the ventilator opening in front of which stands the "deflector." Next to that is the circular fire place. The small hole on the left of the fire place, opposite the "deflector" is the sipapu. The small holes in the floor on the far side are probably where a loom stood.

on-red" and a small amount of "black-and-white-on-red" ware is known from southern Utah. Utah Indians never made "glazed" pottery, that is, the surface of the vessels was never vitrified or partially turned into a glassy finish. Other pottery ware included large "corrugated" ollas built up of thin coils of clay which were allowed to remain for their decorative effect, giving the olla a "corrugated" exterior.

The people of different periods and localities followed their tribal conventions of form, technique, and ornamentation so slavishly that it is possible for an expert to tell from a small, broken pottery sherd the time and place at which it was made. In fact, the history of the Indians of our Southwest has become known largely through a minute study and comparison of pottery types.

The manufacture of other objects also had a florescence. The Pueblo Indians made ornaments including beads, ear pendants, and necklace pendants, many of which were skilfully made and some exquisitely carved of stone, shell, turquoise, and bone. They wove robes out of long cords around which feathers had been twisted, and made a variety of sandals and other articles of apparel. They kept the domestic turkey for its feathers but did not eat it. They

Arts and industries kept pace with architecture, achievements in ceramics being particularly fine. Bowls, ladles, pitchers, mugs, "seed jars," and occasionally duck effigy jars were expertly made and decorated with black geometric designs on a white background. After a pot had been constructed and the clay dried, a thin wash of white clay was applied and allowed to dry, then the black design was painted on. The pot was then baked in an open fire, the decoration being burned on. This is called "black-on-white" ware. "Black-

ground corn on neatly squared stone slabs, "metates," by means of rubbing stones, "mullers," or "manos."

The Pueblo growth sketched above centered in San Juan County but it affected neighboring Indians. By 800 A.D. there were thousands of tiny Pueblo villages throughout the southern part of the state, having a population many times greater than that of the present Caucasians in the same region. This was possible, not because the climate and soils were then different, but because the Indians farmed only for themselves, not for an outside market. Their villages were everywhere. Those who happened to build in caves have popularly been called "Cliff Dwellers" but they were not a distinctive group.

While the Basket Maker and Pueblo Indians were forging ahead in southern Utah, the remainder of our aboriginals rather lagged. The Basket Maker culture



Courtesy University of Utah.

FIGURE 57—Pueblo bowls, San Juan County.

diffused so slowly that by the time it reached the northern part of the state many Pueblo features had overtaken it. Around Great Salt Lake and in the Uintah Basin are mounds—these have no relation to the great earthworks of the Mound Builders of the Mississippi Valley—which are collapsed and disintegrated remains of pit-lodges of the primitive Pueblo type. These were often destroyed by fire which burned the roof adobe into brick, giving rise to the popular mistake that the sites were pottery ovens. The pit-lodge pottery is in some ways distinctive but many of the black-on-white bowls closely resemble those of San Juan County. Clay figurines which the Pueblo people of San Juan County ceased to make occur in great abundance in western Utah. Usually they are miniature models of females, of unbaked clay two to five inches long, often ornamented with stuck-on pellets of clay representing beads, earrings, hair, etc., and painted over with red. Their purpose is unknown. Meanwhile, in eastern Utah, the Basket Maker custom of drawing pictorial representations of their gods on the cliffs culminated in portrayals of unprecedented merit. The finest petroglyphs in the United States occur near Vernal in the Uintah Basin. Other excellent groups painted in shades of red, white, yellow, brown, and even

purple and green, may be seen in Barrier Canyon below Green River, around Torrey, and at many other sites including some as far south as Moab.

Later Pueblo architecture also spread northward. In the eastern part of the state we find houses and small granaries (the latter have given rise to the myth of "pygmy" cliff dwellers) built of sandstone slabs, but often associated with Basket Maker style slab-lined storage cists. A few stone houses occur even in the Uintah Basin, while they are common in Nine Mile and Hill Creek canyons to the south. The lack of suitable building stone in western Utah brought about a substitution of adobe. Mounds excavated at Provo, Nephi, Kanosh, Beaver, Parowan, and Paragonah contain the remains of clusters of rectangular rooms having thick adobe walls. One such room was excavated even at Willard.



FIGURE 48—Pueblo granary and cave on the Colorado River near the mouth of the Fremont River.

Architecture which is still used today. Pottery, art, industries in general, religion, and social life achieved a new excellence. This is called the "Great Period" of the Pueblo and from it date the finest ruins in Mesa Verde National Park. By 1,200 or 1,300 A. D., however, the Pueblos were driven on southward and today their few descendants linger on in about 20 villages in Arizona and New Mexico, in Hopi, Zuni, Acoma, Taos, and others.

After the disappearance of the Pueblo Indians, the Shoshonean tribes took possession of Utah. These were: the Ute in the eastern half and center of the state, Paiute in the southwest, Goshute just south of Great Salt Lake, and a few Shoshoni in the northwest. There are also a few Navajo in San Juan County. The modern tribes are interesting because they are so primitive, for they have changed relatively little in many centuries. They hunted all kinds of wild game with the bow and arrow but were not adverse to eating gophers, ants, and grasshoppers. Every edible seed and root was used as food but they grew no crops. Some tribes lived in crude, dome-shaped willow "wickiups," whereas others merely crouched behind willow wind-breaks when the weather was severe. Clothing was limited to a breech-cloth for men, sometimes grass skirts for women, occasionally mocassins, and, for cold weather, a blanket

About 800 A. D. this incipient civilization in Utah was suddenly destroyed. The cause was probably not climatic change, pestilence, nor any other natural agency, but human enemies. The Navajo and Apache moving down from Canada, exterminated or drove out the peaceful inhabitants of the thousands of tiny hamlets. Indeed, the latest Pueblo sites were obviously selected with a view to protection. By 1,000 A. D., the greater part of the state was again given over to a primitive hunting and gathering people, the Shoshonean tribes, while the Pueblo Indians made their last stand in San Juan County, Utah, and adjoining parts of Arizona and New Mexico. But the tragedy was stimulating. Crowding into caves for protection, the Pueblos developed many-storied archi-

woven of strips of rabbit fur. Although basketry was their chief manufacture, it was of a poor grade. None made pottery except a few in the southern part of the state, where by contact with the Pueblo tribes they learned to make crude vessels and even to grow a little corn.

The Shoshonean tribes lived a difficult life, close to nature like the earliest Americans. They were grouped into small bands which lacked leaders except on those few occasions, such as communal hunts, when leadership was required. Religion centered in the medicine man, who through his contact with supernatural "powers," cured, prognosticated, and performed other miraculous feats. Lucky individuals also had their own protecting "powers" or guardian spirits.

Recent contacts have introduced certain Great Plains Indian customs into the eastern part of the state. Some of these are: the use of tipis, parfleches, mocassins, and other buck-skin articles, and the Sun Dance.

Most of the impoverished native culture possessed by the Shoshonean tribes has been replaced by the white man's civilization. There lingers, however, faith in the medicine man and an inveterate love of gambling, things which are characteristic of practically all American Indians.

A synoptic exhibit of the above Indian history may be seen in the Museum of Anthropology at the University of Utah. Many fine Basket Maker and Pueblo specimens are also on display at the Desert Museum and the State Capitol.



Courtesy J. Cecil Alter.  
FIGURE 49—Shoshone Indian Camp.



## EARLY EXPLORATIONS

**The region prior to the latter half of eighteenth century.** For long centuries, Utah, lying largely within the Great Basin, was a mysterious, unfathomed wilderness, unknown save by the savages and wild beasts that haunted its valleys, weird canyons, or desolate deserts. It was intriguing to the early Spaniards who encircled it on the east, south, and west only because of its silent mystery. To them it possessed no magic Amazons, no Seven Cities of Cibola, no metas, no gilded man; it was only a great, wide stretch of horizon challenging the adventurer to attempt its exploration and exploitation. It thus remained until the latter half of the eighteenth century, and when it was first explored, the great objective was a road over it to California.

Perhaps these general affirmations need some qualifications. The search for peltries, even more than the search for gold or mystic cities, furnishes the key to the westward movement from the Hudson Bay, the St. Lawrence Basin, and the region of the southwest clear to the Pacific. And so at sundry times Spanish fur traders pushed up the tributaries of the Colorado into the San Juan and Grand River valleys and possibly over the divide into the inland basin within the present bounds of Utah. These expeditions were carried on by free trappers and traders and were localized in the regions named. The expeditions did not look to California at that early date.

**Causes leading to earliest explorations.** A complex of historical happenings and international rivalries brought this whole region into the foreground in the 18th century. The Russian bear was treading defiantly down the Pacific Coast, and England was forcing penetration of the whole area both by land and sea. This action aroused Spain to an aggressive defensive to save California. She had settled Alta, California, 1769-1776, approaching it first by sailing up the coast. The Portola Expedition moved from San Diego up the coast both by land and sea. The need of an overland route from the Spanish base in Mexico was a growing necessity. The route followed by Anza in his successful trips from Sonora to California in 1774 and in 1775-1776 was by no means satisfactory. The Colorado Desert was an obstruction to be seriously considered. But even though that round-about way should prove reasonably accessible, direct communication between Monterey and New Mexico would be highly desirable. This need became more urgent as the competition between Spain and her enemies became more intense.

**Dominquez-Escalante Expedition, 1776-1777.** It was out of this general setting that the first authenticated expedition into Utah was organized, that of Dominquez-Escalante. The company consisted of ten persons, including the two fathers. Father Dominquez was officially Escalante's superior, but actually he was a subordinate and faithful follower. To Escalante the expedition had a double purpose. The government in Mexico desired a shorter and more direct route between Santa Fe and Monterey, California. For years Escalante had been contemplating a mission to the far off Yutas. Here was his golden opportunity. The two purposes coincided.

It was midsummer, July 29, 1776, when the little band left Santa Fe, and two months later, September 21, when they crossed over the divide, made their way down Spanish Fork Canyon, and caught a vision of the fertile Utah Valleys. Two days later they were on the shores of Utah Lake. They

were thus the first white men known to have entered Utah and quite certainly the first to have entered the heart of the Basin. The trappers and traders of whom mention has been made had perhaps confined their activities to the region east of the divide, but may have trapped the streams of San Juan County.

To Escalante, then, belongs the credit for exploring this region and describing in his most remarkable diary some of its essential characteristics. This superb journal, declares Dr. H. E. Bolton, the nestor of far western history, is a veritable "Odyssey" of this romantic journey. No explorer before John C. Fremont gave such vivid and accurate information concerning Utah and its possibilities.

Space will not permit many details concerning the wanderings of this trail-blazing band, but a few incidents are necessary to reveal the fullness and accuracy of the descriptions given. In the region of the Gunnison River in Colorado, the company perforce ousted the Indian village at the head of Buzzard Creek which leads to the present town of Collbran, Colorado. On top of the divide they were met by eighty Indian braves who attempted to persuade or frighten them from going to the Utah Lake region where dwelt the Utes. But with true missionary zeal and undaunted courage, Escalante insisted on going on at all hazards. In the face of such persistency, the Indians yielded and even permitted and encouraged two Indian boys of the Lagunas (Yutas) to accompany them to their own people in the villages of Utah.

These two Lagunas, with their faces set homeward, led the explorers over many a winding trail which Escalante described with almost uncanny accuracy. Leaving the Indian camp they went down Buzzard Creek, over Battlement Plateau, and across the Colorado River at Una. From thence, after traveling up canyons and the steep, slippery shale-covered Roan Mountain, they followed Douglas Creek to Rangeby, Colorado, thence north over desert plateau to the ford of Green River near Jensen, Utah. Here in a poplar grove a mile from the famous Dinosauria Quarry where Dudley's ranch and corral now stand, they stayed two days. Then leaving the six double black poplar trees which Escalante so vividly described, they followed the river valley to Ashley Creek, crossed it, and continued their journey to the junction of the Uintah and Duchesne rivers near which an old Indian Pueblo was found. From the junction of the Duchesne and the Strawberry rivers the little company took a northwest course up what Escalante called the Canyon of Swallows, because of so many swallows' nests to be found in the sides of the adjoining cliffs. Ivie's ranch is now located near the head of this canyon. The remaining part of the journey to Utah Lake was over Strawberry Valley up Mud Creek to the Summit where Diamond Fork heads, thence down this stream to Spanish Fork Canyon and on to the valley below. With his usual vividness of detail Escalante describes the warm sulphur springs in Diamond Fork and the hot springs in Spanish Fork, now known as Castilla Springs—a summer resort. Because of these hot springs he named the river Aguas Calientas (Spanish Fork River of today). This line of travel led them directly to Indian villages on Utah Lake. In these beautiful valleys and among these Indians, they remained three days, the longest stop on the whole trip. But autumn was approaching (it was now September 25) so with new guides the company continued southwest approximately two hundred miles to the Sulphur Hot Springs at Thermo which were described with Escalante's usual accuracy. Inclining somewhat eastward the little band passed Iron Springs and entered Cedar Valley, naming it the Valley

of Denor de San Jose. South on the western side of the valley they continued their journey, descending Kanarra and Ash creeks and climbing Black Ridge where they dropped down to the Virgin River. Utah's Dixie was now before them, but not in its summer garb. Thus was accomplished the greatest geographical and exploring feat in Utah before the surveys of John C. Fremont.

It is apropos at this point to return to Provo (Utah Valley) and visualize the happenings during the three days' sojourn there. The region was described as possessing a delightful climate, most fertile soil, and large enough to support as many pueblos as there were then in New Mexico—about thirty. Thus Escalante became the first great real estate booster for Utah County.

As the little band moved down the canyon into the valley, the Indians became frightened and attempted to burn the grass and devastate the country in the face of a supposed approaching foe. Escalante explains that many of the meadows had been set on fire so that no enemy could long subsist.

In this instance, however, the fears of the Indians were soon allayed, and a most agreeable and significant two days' conference was held with them at the mouth of Provo River. Silvestre, the Indian guide, talked to them at great length—in fact some of the group sat up all night listening to him explain how well he had been treated and how the padres loved him. As evidence of the fatherly care of the padres, the Boy Joaquin, was then sleeping peacefully and confidently by the side of Father Antanosio, on whose horse he had ridden a good part of the way from Buzzard Creek, behind the good Father.

The next day, September 24, was a gala day indeed. The Indians gathered in from Dulicisimo de Jesus, one of the meadows near the present city of Spanish Fork, and from all the Rancherias around, to Neustra Senora de la Merced de los Timpanogotisis, (Provo Valley) and a most majestic affair was staged.

The local celebrities too deserve attention. The captain mayor, Tarunianchi, was there; the second captain, Cuitzapatmuch; and the third, Panchucumquibuan. Be it known too the captain was called mayor—Provo's first mayor. Various chieftains of less notoriety were present with a real concourse of followers. The visiting brethren this time were Franciscan priests sincerely devoted to the holy faith and anxiously desiring the salvation of these benighted people. Father Dominquez, through the interpreter, Silvestre, spoke earnestly to them for hours, explaining to them the only way to salvation.

The response was very encouraging. The Indians declared that the Fathers must come and live among them and that the Spaniards might have all the land they wished upon which to settle and build their houses. Protection was provided from possible hostilities of the Comanches. After presents were presented to the captain mayor and other braves, they separated with mutual felicitations and good will, the Fathers promising to return and settle among them. This summary marks the first chapter in early Utah history.

The Declaration of Independence was signed by John Hancock twenty-five days before Escalante and his little band left Santa Fe. Upon their return the American Revolution was in full swing. Spain followed France's entrance into the war on the side of the revolting colonies, and further efforts to carry out the promise of the Fathers to return and plant settlements were necessarily forestalled. Another seventy years were to elapse before the Mormons laid the foundation of the state. In the interim the whole Rocky

Mountain region was explored by trappers and traders. Only a brief summary of the most important exploits can be given in this chapter.

After 1776 no credible data are available concerning entradas into Utah until the beginning of the nineteenth century. It may be surmised with considerable certainty, however, that adventurous Spaniards, fur trappers and traders, concerned more with their own affairs than with world politics, continued to trade with the Yutas on both sides of the divide.

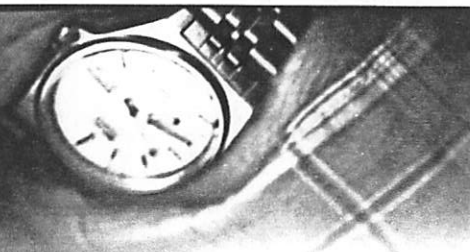
In 1805 an event of considerable importance is revealed through communications between Joaquin de Real Alencaster, then Governor of New Mexico, and the Commandant-General. Governor Alencaster in commenting on the virtues and remarkable exploits of one Manuel Mestas, a Genizarrao, who had served some fifty years as a Yuta interpreter, refers to him as a person who had reduced the Utas to peace, and who had recovered horses stolen by the Comanches and retaken by the Yutas in a subsequent war between the two tribes. From the account given it can plainly be inferred that he had gone to the vicinity of the Yutas Timpanogos which would be around the Utah Lake of today. Furthermore, it might be concluded there had been rather intimate connection between the Yutas and the Spaniards of New Mexico for a decade or more.

**The Arze-Garcia Expedition, 1813.** Whether or not the foregoing assumptions are well founded, a recently discovered document in the Spanish archives of New Mexico furnishes definite data concerning a trading expedition into the heart of Utah in 1813. The company, consisting of seven men, was under the direct command of Mauricis Arze and Lagos Garcia. They were gone four months, leaving Abiquiu, March 16, 1813, and returning on the 12th of July. They were ordered by the governor of New Mexico to report to Manuel Garcia, the alcalde of the Villa de Santa Cruz de la Canada.

Under oath five of their number related the circumstances of their journey. The testimony was in substance as follows: They had gone over the divide to Utah Lake (called by them, Timpanogos) and remained there three days among the Yutas who, it was asserted, were anxious to sell them Indian slaves. They refused to engage in the traffic, and as a result the Indians became hostile and began killing their horses. After eight horses and a mule had been killed the chief succeeded in quelling their warlike procedure. The Spaniards, however, were in no mood to remain, and therefore made hasty preparations to leave. From this point they went south to San Sebro (Sevier) River where they met a Yuta of the Sanprichi (San Pete) nation who guided five of the party—the other two remaining with the pack train—to the bearded Indians of whom Escalante wrote on his journey south. The Santa Isabel River of Escalante became the San Sobero River of the Arze-Garcia Expedition, the bearded Indians being the means of identification of the region.

While no details of the route were given it seems fairly clear that the way was well known. This view finds confirmation in the fact that the Indian guide promised to take them to some Utas, the bearded Indians, not known to them, the implication being that the Timpanogos Yutas were well known.

While the Spaniards were thus exploring the southern part of Utah and perhaps engaging continuously in Indian slave traffic, (there is plenty of evidence to prove this slave trading business), the Americans began their penetration of the valleys of Northern Utah. Of the almost continuous explorations





and fur trading exploits in Utah valleys between 1810 and 1847, little can be said in this chapter. While no such accurate records as Escalante kept are available, we know that the Rocky Mountain trappers traversed practically all the canyons and valleys of Utah. Geographically the region was better known by these mountain men than by the average citizen of Utah today. Some of their descriptive reports picture fertile valleys and green meadows in various parts of Utah both north and south, but on the whole there was nothing very enticing to colonizers. Aside from the Goodyear ranch at Ogden there were no cultivated spots except Indian farms located pretty generally south of Salt Lake. Those who entered it were either interested in the lucrative business of fur trading or in finding an easy route to the more enticing region of California. As yet no one dreamed of its latent resources. It was not then seen that a great state would eventually be developed here. There was no one to prophesy of its agricultural possibilities, based upon irrigation and scientific dry farming. Nor could its invisible wealth of iron and coal, oil and nitrates and precious metals be projected before the wealth seeker and empire builder of this period. It remained for the Mormons, under their prophetic leader, Brigham Young, to visualize these possibilities and help to materialize them.

**Early English and American expeditions.** In the early 19th century, the adventures and exploits of the Spanish south of Utah Lake were matched by the English and American exploits in the regions north of Utah Valley. The activities of the Arze-Garcia Expedition were paralleled by a group of five Astorians from the Pacific Fur Company at Fort Henry in 1811. These five men, Edward Robinson, Jacob Renzer, John Hoback, Miller, and Cass, rambled over the Bear Lake region in the fall and winter of 1811-12. They had tragic experiences with nature and Indians. Cass disappeared. Possibly he was eaten by his companions to save them from starvation. The remaining four were discovered in 1813 by another group of Astor men who were returning after having sold out to the Northwest Fur Company—a Scotch-English company. They too traveled over the northern rim of Utah.

In 1818 the Northwesters began activities that lead to some interesting side lights on early Utah history. Donald McKenzie led fur trapping brigades up the Columbia and the Snake rivers and over into northern Utah as far as Bear Lake—some think clear to Salt Lake. At any rate a letter from Donald McKenzie to Alexander Ross, the factor at Walla Walla, bears the date—Black Bear's Lake, September 10, 1819. This is the Bear Lake of today.

In 1821 the Northwest Company was merged into the Hudson Bay Company and four years later Peter Skene Ogden began his venturesome career in leading fur brigades up the Snake River and its affluents. That some of his men held rendezvous in Ogden's Hole is an established fact. He is reported by Joe Meek as having been in that region himself in the summer of 1830. This may not be true, but it is not a matter of serious concern.

In the meantime the Hudson Bay Company was meeting stern opposition from the Rocky Mountain fur traders, who commenced their active operations in 1822. Several of these men made distinct contributions to early Utah history and therefore, they should be familiar to every school boy.

In the fall and winter of 1824-25 Jim Bridger, Etienne Provot, and Jedediah S. Smith discovered Great Salt Lake, Jim Bridger being the first white

man, so far as is known, to discover this famous body of water. He believed, however, that because of salt in the water he had discovered an arm of the Pacific Ocean. In 1825-26 some six hundred or more traders, including their Indian wives and followers, held rendezvous in Cache Valley. This valley was quite a favored haunt for the fur traders until 1834. We know that a large company camped there in 1830. In the spring of 1826 four men in a boat circumnavigated Great Salt Lake, James Clyman being one of them. When Robert Campbell came to Cache Valley in the spring of 1826, he records these four men had just returned from their rather noteworthy trip.

In this same year, 1826, Jedediah S. Smith made the first trip from Salt Lake to California approximately the present route of the Arrowhead Trail. In the summer of 1827 he returned across the Nevada Desert to Salt Lake and north to Portneuf, this time paralleling somewhat the Lincoln Highway.

In the meantime various trappers of this famous group had penetrated the mountain fastnesses, trapped all the main streams, and familiarized themselves with nearly every nook of present-day Utah. Jim Bridger seemingly had been from one end of the state to the other. Sublette, Wm. L. and Milton, had spent most of their time in the region. Etienne Provot, after whom Provo Valley and the present Provo City are named, was not in these valleys after 1826, nor was Wm. Henry Ashley who organized the first of these Rocky Mountain companies.

Captain Bonneville owes his popularity to the skilful pen of Washington Irving. He really had little to do with the surveys made in Utah. Although within fifty miles of Salt Lake, he never visited it, nor did his men. To him, however, belongs the credit of making one of the best early maps of this whole basin area. His information was likely received from the mountain men who preceded him, particularly Wm. Henry Ashley, Jedediah S. Smith, and their successors.

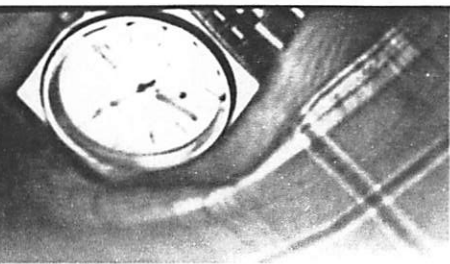
John C. Fremont was no pathfinder but he made some rather significant expeditions into the West. His chief work was in making accurate maps and blue prints of the regions visited and in writing and having printed by the United States most interesting descriptions of this whole intermountain region. These accounts the Mormons eagerly read and studied, and were no doubt greatly influenced by them. At least they obtained valuable information concerning valleys they were later to occupy. His trip from Fort Hall down to Salt Lake in 1843, his survey of the region north and west, his return over the Old Spanish Trail up through Utah to present Provo, his most favorable report of various sections visited—all this is no doubt well known.

Of the many companies that passed through northern Utah between 1841 and 1842 on their way to California, no details can be given here. The Donner Party which preceded the Mormons by one year had a tragic experience that will always challenge the interests of the students of western history. A good part of the trail this company made was followed by the Mormons into Salt Lake.

#### FOUNDING OF UTAH—1847

Utah history properly begins with the arrival, in July, 1847, of the Mormon pioneers in Salt Lake Valley.

First came Orson Pratt, surveyor, philosopher, preacher; Erastus Snow, practical statesman, then but twenty-nine years old; and, three days later,



Brigham Young, colonizer on a large scale, with one hundred forty-two others, of whom three were women. These sturdy blazers of the trail for pioneers were in turn followed by a stream of men, women, and children from thirty different nations, with their animals and vehicles, their seeds and implements, all looking for permanent homes in the Great West.

Three facts stand out in that migration of a people: they were a heterogeneous folk, for one thing, they were conglomerate, for another, and, for still another thing, they were dominated by the religious spirit. It was a "gathered" people that settled Utah, and it was the religious impulse that had "gathered" them in the first place, and that had amalgamated them, once they were "gathered." No history of Utah can be written without taking into consideration this basic principle of religion, for it supplies the motive for, and gives color to, almost everything that has happened in the state from the very beginning.

Utah has been a melting pot in the great commonwealth of America. More nations have been fused here, and more completely fused, than in any other part of our country. In this western state there are no Little Britains, Little Germanys, Little Yonkers, Little what-nots, each group marrying only within itself; but, on the contrary, at least thirty nations have here become one blood in a sense unknown elsewhere on the same scale.

For the most part, the first settlers of Utah were Latter-day Saints, commonly called Mormons on account of their belief in the *Book of Mormon*. They were followers of Joseph Smith, who professed to be a prophet in the biblical sense. After having established a church, he was shot to death by a mob in Carthage, Illinois. But his organization, during the fourteen years of his leadership, had fared badly at the hands of the lower classes of settlers in Ohio, Missouri, and Illinois. Fifteen thousand Mormons, in 1838, were expelled from Missouri by order of the governor. Fearing a like fate in Illinois after the death of their leader, the Mormons, under Brigham Young, decided to leave that state, in 1846, two years after the murder of their prophet.

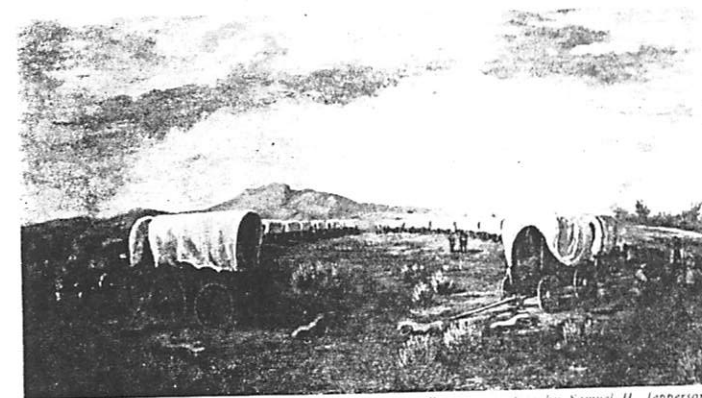
The real founder of Utah, if credit is to be given to any one man, was Joseph Smith. For it was he who selected the place where Brigham Young afterwards led his people; it was he who mapped out the route thither from Illinois, the route followed by the pioneers, and it was his ideas that were applied in the new commonwealth—ideas about land, water, and timber ownership, ideas as to the laying out of towns, and, in general, the ideas on which group-life was set up in all the settlements.

When Brigham Young, rising on his elbow from his sick bed in the wagon, looked out over Salt Lake Valley from the brow of the hill and said: "This is the Place—Drive On," he was but recognizing the description of the place to which Joseph Smith intended to have led his people, if death had not put a period, so far as concerned himself, to his plans for settling his followers in the West.

As stated, the pioneer company entered Salt Lake Valley in July, 1847—the twenty-fourth. The land had been "dedicated" by Orson Pratt on the twenty-second, so that to him this was "the place," even before Brigham Young made that memorable comment. By the time the leader descended into the valley some land had been irrigated, plowed, and seeded.

**Explorations and colonizations.** Next day, July twenty-fifth, was Sunday. So religious services were held out in the open, at which Orson Pratt preached the main discourse. The pioneer leader, who was sick, laid down the law to be followed in the possession of land, water, and timber. These were to be owned, not by particular individuals for their own profit, but by the community, which was to distribute them with a view to the benefit of the group, both those who were in the valley and those who were on the way.

On Monday exploration began. Men ascended the hill to the north, which they named Ensign, and on Tuesday, took a bath in the salt waters of the lake, near Black Rock. On the whole, the men felt satisfied with the new home, especially after some Ute Indians visited them in camp, with amicable, if curious, intentions.



From a painting by Samuel H. Jepperson.  
FIGURE 60—Mormon immigrant train.

On July 29, a detachment of the Mormon Battalion, under Captain James Brown, arrived in the valley. Numbering more than a hundred, they had come from Pueblo, Colorado, where they awaited orders to march to California when their term of enlistment expired. The main body of the Battalion, recruited from the Mormon camps in the east, was now in the coast country. In August, Brigham Young, with a hundred men, left for the Missouri River, and later in the same month another company, numbering close to two thousand, reached the valley. October saw the arrival of some more Battalion men from the west, with a stock of much-needed provisions.

That first winter was spent in the Old Fort, a series of cabins on what is now known as Pioneer Square, in the west part of Salt Lake City. It was an open winter.

Meantime explorations went on. Parley P. Pratt and others made a trip into what is now Utah County; Perrigrine Sessions settled in what is now Bountiful; Thomas Grover founded a home in the present Centerville; Hector C. Haight moved into what is known as Kaysville; and Captain Brown,



acting for a number of men, bought the Goodyear Fort in the Weber district and established himself there.

The next year was to test the courage and fortitude of the colonists to the limit. A famine came. This famine was brought on by the cricket, a gormandizing insect about the size of one's thumb to the first joint. When the grain was succulent in the Big Field, crickets came down from the east in such numbers as to threaten the entire crop. Everything green fell before them, and behind them was only a barren acreage, much as if it had been burned. After battling vainly against the pests, the settlers gave up in utter despair.

Then came the sea gulls, great clouds of them. These saved the colonists. They flew down upon the crickets, filled their maws with them, then, going to the lake and the streams, they disgorged, returning again and again to the Field to repeat the process. They did not rest until every cricket was gone.

Since then, in Utah, the gull is a sacred bird, protected by law; and on Temple Square in Salt Lake City is a monument, the only one of its kind, erected to this savior of a community.

**Immigration.** From 1847 on immigrants poured into Salt Lake Valley, and from there they spread outward in groups to the east, to the west, to the north, and to the south, till all the desirable parts of the country were occupied, including parts of what is now Idaho, Nevada, and California. In 1848, for instance, a thousand wagons jerked their way across the plains into the valley, bringing nearly twenty-five hundred people; in 1849 about half that number of vehicles brought fourteen hundred persons. And then, too, in addition to the settlements already made in what are now Salt Lake, Davis, and Weber counties, colonies were established in Utah, Tooele, and Sanpete counties, and then, as time went on and the main valley overflowed, settlements were founded elsewhere.

Always the settlers, when they left the home colony to make new homes, went in groups. This was partly for protection from Indians, but partly for social and economic purposes. Sometimes they went on their own responsibility, as in the case of those who settled in Davis and Weber counties; sometimes they were "called" by Brigham Young, as was the case when Iron County was settled by George A. Smith and his band of pioneers. And generally such a group was composed of persons who, collectively, were able to carry on all the activities necessary to the formation of settlements—not only farmers, but shoemakers, tanners, millers, and so on.

**Provisional Government.** Politically, Utah has had three different governments at different times.

The first was the Provisional Government.

In March, 1849, a convention was held in Great Salt Lake City, at which a constitution was formed for the government of all those who lived in what was then called "Upper California." It covered the territory lying between Mexico on the south, Oregon on the north, the Rockies on the east, and the Sierras on the west. The first officers of this government were: For governor, Brigham Young; for chief justice, Heber C. Kimball; for associate justices, Newel K. Whitney and John Taylor; for marshal, Horace S. Eldridge; for

attorney general, Daniel H. Wells; for assessor and collector, Albert Carrington; and for surveyor of highways, Joseph L. Heywood. This government expired in April, 1851. Utah was then known as the State of Deseret. "Deseret" means honey-bee.

It was during this period, 1849-1851, that the gold rush to California occurred, which proved of great commercial value to the Utah commonwealth; that the government survey of the Salt Lake Valley was made by Captain Stansbury of the United States Topographical Engineers; and that the first real difficulty between the settlers here and the natives occurred, in Utah Valley.

**Territorial Government.** Our second political government was the Territorial. Utah was organized into a territory in September, 1850, although people here did not know it until the following January. The first officers under this form were: Brigham Young, governor; B. S. Harris, secretary; Joseph Buffington, chief justice; Perry E. Brochus and Zerubabel Snow, associate justices; Seth M. Blair, attorney general; and Joseph L. Heywood, marshal. Of these seven officials three were local men—Young, Blair, and Heywood—and another, Snow, might almost be said to have been a local man, since he had interests here, although he lived in Ohio when he was appointed.

Babies born in the year that Utah became a territory were men and women forty-five years old when Utah became a state. That was a long time for a commonwealth to serve an apprenticeship—longer than any other had ever been asked to do. But Utah's were noted as a "peculiar" people, and out of this "peculiarity" came a conflict of long duration, chiefly with outside officials. This clash, however, need not detain us here.

Many events happened in those stressful forty-five years: the so-called Utah War, in 1857, ten years after the arrival of the first pioneers, when Uncle Sam, under the mistaken impression, given by some "runaway" federal judges, that Utah was in rebellion against the general government, sent an army out here to put down the rebels; the establishment of the first newspaper west of the Mississippi River, the *Deseret News*; the founding of the University of Deseret, the first university in the same great area; the erection of a three million dollar temple in the sage brush, the Salt Lake Temple, which was forty years in the building; the construction of the biggest auditorium in the nation at the time, the Salt Lake Tabernacle, famous for its acoustic properties; the building of the Salt Lake Theatre, "a cathedral in the desert," then the finest of its kind in the entire country, where the best actors and actresses were glad to come, even in the days when travel west was difficult, uncomfortable, and



FIGURE 60-A—Utah's first Capitol, erected at Fillmore, 1854. In 1855 the fifth legislature convened here. The building is now used as a state museum.

often hazardous; the coming of the steel highway in 1869, which brought with it lower prices on commodities from the East and a larger population into the territory, and the development of the mining industries.

**State Government.** In 1896 Utah became a state—the forty-fifth in the Union of States. The governors under statehood so far (1933) have been: Heber M. Wells, John C. Cutler, William Spry, Simon Bamberger, Charles R. Mabey, George H. Dern, and Henry H. Blood.



FIGURE 61—Salt Lake Theatre, one of the best playhouses in the country during the pioneer period.

There have been no such spectacular or dramatic scenes in this period, as characterized both of the two preceding periods. None the less it has been marked by its own peculiar events and scenes. For one thing, there has been steady growth industrially in the state as a whole. Agriculturalists have become organized in such a way as to have attracted attention throughout the nation and brought millions of dollars into the state. Especially has this been the case with fruit and poultry. And then, for another thing, Utah has taken part in two wars: The Spanish-American and the World War. And then, for still another thing, Utah's mining industry has developed in a way unknown in the period of the territory. Meantime, the state's heterogeneous population have become united in their purpose to a degree heretofore unprecedented.

**Railroads, industry and trade.** Perhaps the most striking and far-reaching event in the early history of Utah, speaking economically and socially, was the coming of the railroad in 1869.

Before the arrival of the steam horse, there was no trade to speak of, mining languished, and there was little contact, either social or intellectual, with the outsider.

Efforts were made to develop our known mineral resources—coal, iron, silver, copper, gold—but they were necessarily almost futile. The amount of

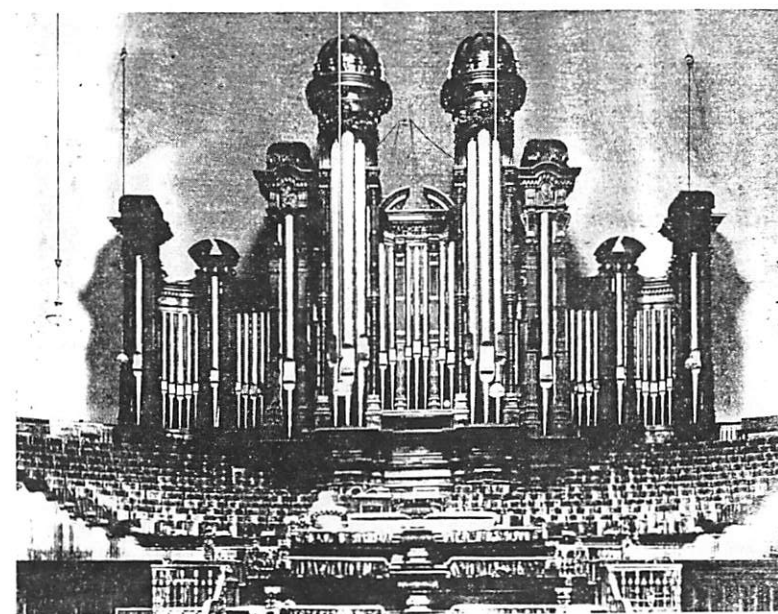


FIGURE 62—Great Organ, Tabernacle, Salt Lake City.

money paid out in doing so was out of all proportion to what was realized. The intrepid General Connor, of Fort Douglas fame, learned this as soon as he attempted to create a mining industry here.

There was no market for surplus agricultural products, because of the great distances, east and west, to the nearest large town and because also of the slow means of transportation in those days. Luckily, Salt Lake City was on the main highway between St. Louis and San Francisco. And so the settlers got dribbles of commerce, ideas and art, when, in '49, the traders sold their goods and outfits for almost nothing on learning that gold had been discovered in Sacramento Valley; when such men as Mark Twain, Horace Greeley, and Ralph Waldo Emerson passed through, and when great actors like Mr. and Mrs. Irwin Pouncefort, and the enchanting Julia Dean Hayne, played before large audiences in our "cathedral in the desert," as it was named by another great actor later on.



But the railroad changed all that.

First of all, mining began to develop in various parts of the territory—particularly Little Cottonwood Canyon, Rush Valley, and Bingham Canyon. Moreover, smelting and stamp mills were erected, at first in Salt Lake Valley and East Canyon, and then in other places. But some of the ore was smelted in outside mills.

That so far as the metals are concerned.

Coal was slower in development. The first coal mine was in Coalville. But the product mined there was not of so high a grade as that found in other parts of the territory, Sanpete Valley, for instance, and Carbon County. In 1872 it was known that hundreds of acres of coal lands existed along the railroad line, but little effort was then made to develop the industry beyond the small domestic need. In 1876 the Pleasant Valley Coal Company was formed for the purpose of developing the industry in Carbon County. It was capitalized at two million dollars. Other companies, but smaller, came before long. In 1880 one of these mined thirty thousand tons.

The development of the mining industry in Utah was facilitated, not only by the advent of the main line of railroad through the territory, but also (one might almost say especially) by the branch lines constructed by local capital. Among the first of these were the Utah Central, running between Ogden and Salt Lake City, and the Utah Southern, running south from the main town.

There were other benefits to the territory derived from the coming of the Union Pacific Railroad. For one thing, distinguished tourists visited Utah—government officials, among whom were President Grant, men of letters, actors and artists, business men, and other well known persons; so that the people of Utah renewed their social contacts with the outside world. And then, too, home products found a long needed outlet, which in turn gave an impetus to agriculture and manufacturing. The growth of Utah industries during this period would, by itself, make an interesting volume, but the story is partly told in other sections of this book.

A new and characteristic commercial movement throughout the territory, while not attributable directly to the coming of the railroad to the West, was yet greatly helped along by that event. It was the chain-store idea, which had its beginning in 1868, when the railroad was pretty well under way.

**Cooperative activities.** Utah has always been known for its social teamwork, especially early Utah. It would be hard to find, anywhere in America at that period, a community that exhibited better cooperative effort than the first settlers of Utah.

Two things contributed to this result.

One of these lay in the physical environment. When those first immigrants came here, they found themselves in the grip of hard circumstance. They were a thousand miles from the frontiers of civilization; they were in what was set down on all the maps as a desert; and they were surrounded on all sides by Indians and by conditions that had to be overcome by hard work. Singly they never would have survived. Only by cooperative effort could they manage to live. And so they adjusted themselves to their new environment.

This adjustment was the easier by reason of their habit of thinking and working together, and this habit had been induced by the spirit of religion. Even before they came to the West, they had been forced by opposition to feel a common sympathy, to work to a common end. And now there was a double motive for cooperation. They must work together or die separately. The group always, therefore, took precedence over the individual.

As a result, the Utah commonwealth saw a higher form of cooperation than perhaps any other in the nation.

First of all, on the way thither, there was evident a spirit of helpfulness that is noteworthy. The strong, the better-off, aided the weaker, the poorer.

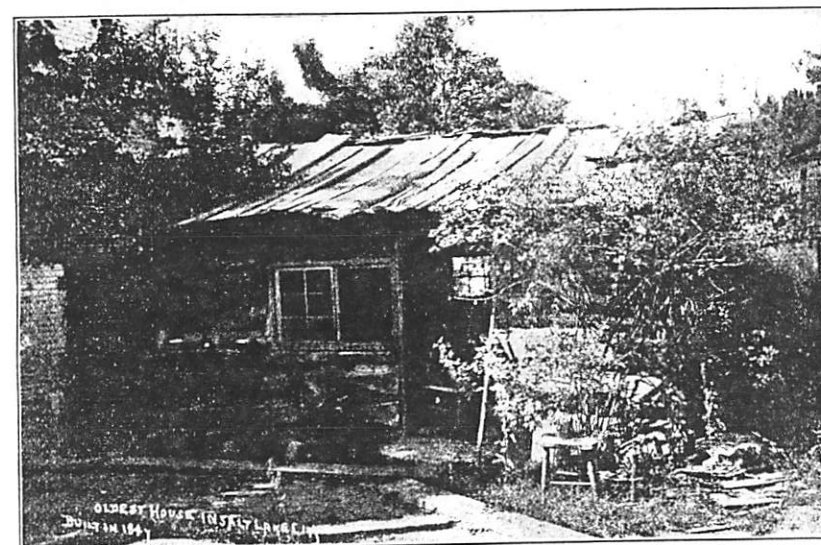


FIGURE 63—One of the oldest houses in the state.

They helped one another over the rough places, through difficult passes and streams, and across mountains. They shared their food and other things freely. Early companies would build, plow, and plant for companies that were to follow. It was essentially a huge family that came to Utah in those days—on the installment plan—twenty-five thousand of them.

The first log houses in the new home—the Old Fort—were made by common effort. Roads were constructed to the canyons, trees cut down, trimmed, and hauled to the Square, the logs put up, chinked, and daubed, the place roofed over, and foes kept off—all on the principle that many hands make labor light. And then, when spring came, the Big Field, five thousand acres of it, was laid out, fenced, plowed, planted, irrigated, and harvested by all the men in the community together. As all had had their share in the work, so all shared in the result.

Later, as we have seen, when the parent colony proved too large for the stream of immigration and it became necessary to push out into the valleys up and down the territory, the people, in small groups, went out together, to repeat everywhere the splendid teamwork that had characterized the older settlement—road-making, building, planting, ditch-digging, harvesting, and what not.

And still later, when commercial enterprises became necessary on a larger scale, a system of chain stores was projected to serve the people by lowering prices and by putting the dividends into the general pocket instead of into the pockets of only a few enterprising, acquisitive individuals. The main store was in Salt Lake City, and there were branches in Provo, Ogden, and Logan. It was intended to have a store in every community, large and small, in which every "head of a family" was supposed to have stock. The organization was called Zion's Cooperative Mercantile Institution. It was a brave attempt to solve some of the more pressing economic problems confronting a people struggling for economic equality; and, on the whole, it was successful for a time, but the movement was not supported as much as it deserved to be.

That was in the '60's. Before this a cooperative movement had been launched in Brigham City under the leadership of Lorenzo Snow. It was an effort to communize the industries of the people in and about the town. Under this order of things, farms, factories, and mercantile houses were community owned. Also attempts were made elsewhere to form socialized groups, particularly in Orderville, in Glenwood, and other towns. These were successful for a time, but adverse winds blew upon them, and in the end they succumbed.

Latterly a new form of cooperative effort has grown up in Utah. It is the Farm Bureau. Of this organization there are such divisions as the Poultry Association and the Fruit Growers' Association. The bureau was organized mainly to market the products of the farmers. It should be even more successful in Utah than elsewhere because of the habit of cooperation in this state.

#### MONUMENTS AND MARKERS

The people of Utah have a keen appreciation for the work done by the pioneers in exploration, service to country, community building, civic improvement, educational efforts, and to many other types of human endeavor which have characterized the building of the state. This feeling of appreciation is expressed in part by the many markers and monuments which have been erected in different places and at different times in honor of the men and women who have pioneered in the many phases of Utah life. Without doubt other people will yet be given recognition for noteworthy contributions. The Utah Pioneer Trails and Landmarks Association, the Daughters of the Utah Pioneers, the American Legion, and many other organizations have taken an active part in locating and erecting monuments on landmarks sacred in the history of the state. An incomplete list of these monuments and landmarks in Utah and their location is as follows:

The point farthest north reached by Escalante in 1776, Provo.

Location of fur cache made by Bridger and others fall 1824, Logan.

Jedediah S. Smith Trail in 1826, Ogden.

Pioneer Trail at which point the pioneers left Weber Canyon, 1847, Henefer.

Site at which treaty was made ending Indian Wars, Doctor Creek at Fish Lake.

Camp of Donner Party, 1846, State Fair Grounds, Salt Lake City.

Office of Pony Express and Overland Stage, 1860-61, Tribune Building, Main Street, Salt Lake City.

Bridger Trail down Bear River in 1824, Bear River City.

Salt Lake Base and Meridian, control for surveys in Utah, Southeast Corner Temple Square, Salt Lake City.

Location Mountain Meadows Massacre, forty miles southeast of Cedar City.

First celebration Pioneer Day, Brighton in Big Cottonwood Canyon.

Establishment of schools and hospitals by Pioneer Catholic Sisters in 1875, Holy Cross Hospital, Salt Lake City.

Points on Escalante Trail, at Jensen, Spanish Fork, Cedar City, and south of Scipio.

Mormon Pioneer Trail, east of Castle Rock and at mouth of Emigration Canyon.

Site of Captain Gunnison's death, west of Hinckley.

Location of home of Mary Jane Dilworth Hammond, first school teacher of Utah, Huntsville.

Pioneer Monument, Main and South Temple Streets, Salt Lake City.

Monuments to Pioneers at Provo, Logan, Wellsville, Price, and Hyrum.

Bridger and Trappers, Warm Springs, Salt Lake City.

Site of Birth of Modern Irrigation, Third South and State Streets, Salt Lake City.

Grave of General P. E. Connor, early soldier and miner, Military, Cemetery, Fort Douglas, Salt Lake City.

Donner Trail, Grantsville.

Location Ogden's Hole, near North Ogden.

Pioneer Mother, Springville.

Locations where early white settlers were killed by Indians, Payson, Nephi, Fountain Green.

Location of first capitol of Utah, Fillmore.

Last battle between whites and Indians, Guard Knoll, Ephraim.

Service of World War Veterans, Mt. Pleasant, Vernal, Memory Grove in Salt Lake City.